THE
Confession of Faith,
Of the
KIRK OF SCOTLAND.

Subscribed

By the Kings Maiesty and his Househould in the Yeare of God 1580.

With a designation of such Acts of Parliament, as are expedient, for justifying the Union, after mentioned.

And subscribed by the Nobles, Barons, Gentlemen, Burgesses, Ministers, and Comons, in the Yeare of God 1638.

Iosua Chap. 24. *vers.* 25.

So Iosua made a covenant with the people the same day and gave them an Ordinance and Law in Sichem.

2. Kings 11. 17.

And Iehoiada made a Covenant between the Lord and the King and the people, that they should be the Lords people: Likewise between the King and the people

ISAIAH 45. 5.

One shall say I am the Lords: another shall be called by the name Of Iacob: and Another shall subscribe with his hand unto the Lord, &c.

Printed in the Yeare of God 1638.

The Kings Maiesties Charge, to all Commissioners and ministers within this Reame, in the yeare of God.

1580.

SEeing that Wee, and our Houshold, have Subscribed and given this publicke Confession of our Faith, to the good example of our Subjects: We commaund and Charge all Commissioners and Ministers, to crave the same Confessione of their Parochiners, and proceed against the refusers, according to our Lawes and Order of the Kirk, delivering their names, and lawfull proces to the Ministery of our House, with all haste and diligence, under the pain of Fourty Pound to be taken from stipend, that We, with the advice of our Counsell, may take order with such proud contemners of GOD and our Lawes.

Subscribed with our hands, at *Haryrudhouse*, 1580. The 2. day of March, the 14. Yeare of our Reigne.

The Confession of Faith

OF

The Kirk of SCOTLAND.

The Confession of Faith, subscribed at first by the Kings Majestie and his Houshold, in the yeare of God 1580. *Thereafter, by Persons of all rankes, in the yeare* 1581. *By ordinance of the Lords of the Secret Counsell, and Acts of the generall Assembly. Suscribed againe by all sorts of Persons in the yeare* 1590. *By a new Ordinance of Counsel, at the desire of the generall Assembly: with a generall Band for the maintenance of the true Religi- and the King Persons and subscribed in yeare* 1638. *By Vs Noblemen, Barrons, Gentlemen, Burgesses, Ministers, and Commons, vnder Subscribing: Together, with our resolution and promises for the causes after speci- To maintaine the sayd true Religion, the Kings Majestie, according to the Confession foresayd, & Acts of Parliaments. The Tenor whereof here followeth.*

WEE All, and every one of Us under writen, Protest; that, after long & due *Examination* of our owne Consciences, in matters of true and false Religion, are now throughly resolved by the Trueth, by the VVord and Spirit of God, and therefore wee beleeve with our hearts, confesse with our mouths, subscribe with our hands, and constantly affirme before God, and the whole World: that this only the true Christian Faith and Religion, pleasing God, and bringing Salvation to Man which now is by the mercy of God revealed to the world, by the Preaching of the blessed Evangell.

And receaved, beleeved, and defended, by many, & sundry notable Kirks and Realmes, but cheifly by the *Kirk of Scotland, the Kings Majesty*, & *three estates of this Realme*, As Gods eternall Trueth, and ground of our Salvation: as more particularly is expressed in the Confession of our Faith, stablished and publickly confirmed by sundry acts of Parliaments, and now of a long time hath beene openly professed by the Kings Majesty & whole body of this Realme, both in Burgh and Land. To the which confession and forme of Religion, wee willingly agree in our consciences in all points, as unto Gods undoubted Trueth and Uerity, grounded onely upon his writen Word. And therefore, we abhorre and detest all contrary Religion, and Doctrine: But cheifly, all kinde of Papistery, ingenerall and particular heads, even as they are now damned and confuted by the *Word of God and Kirk of Scotland*. But in speciall wee detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the civil Magistrate, and consciences of men. All his tyranous lawes made upon indifferent things against our Christian liberty. His erroneous Doctrine, against the sufficiencies of the Writen word, the perfection of the Law, the Office of Christ, and his blessed Evangell. His corrupted

rupt Doctrine concerning originall ſinne, our naturall inability and rebellion to Gods Law, our Iuſtification by Faythe onely, our imperfect Sanctification and obedience to the Law, the nature, number and vſe of the Holy Sacraments. His fiue baſtard Sacraments, with all his Rites, ceremonies, and falſe Doctrine, added to the miniſtration of the true Sacraments without the Word of God. His cruell Iudgment againſt Infants departing without the Sacrament: His abſolute neceſſity of Baptiſme: His Blaſphemous opinion of Tranſubſtantiatiō, or real preſence of Chriſts body in the Elements, and receaving of the ſame by the wicked, or bodies of men. His diſpenſations with ſolemne Oaths, Perjuries, and degrees of Mariage forbidden in the Word: His crueltie againſt the innocent divorced: His Develliſh Maſſe: His blaſphemous Prieſthood: His Profane Sacrifice for the ſinnes of the dead and quicke: His Canonization of men, calling upon Angels or Saints departed, worſhipping of Imagerie, Relicks, and Croſſes, dedicating of *Kirks*, Alters, Dayes, Uowes to Creatures; His Purgatory, Prayers for the dead, Praying or Speaking a ſtrange language, with His Proceſſions and blaſphemous Letanie, and multitude of Advocates or Mediators; His manifold Orders, Auricular Confeſſion: His deſperate and uncertaine Repentance; His generall and doubtſome Faith: His ſatisfactions of men for their ſinnes His juſtification by worke, *opus operatum*, workes of Supererogation, Merits, Pardons, Peregrinations, and Stations: His holy Water, Baptiſing of bells, conjurings of Spirits, croſſing, ſaving, anointing, conjuring, hollowing of Gods good creatures, with the ſuperſtitious opinion, joyned therewith: His worldly Monarchie, and wicked Hierarchie: His three ſolemne Uowes, with all his ſhavellings of ſundry ſorts: His erroneus and blodie decrees made at *Trent*, with all the ſubſcribers and approveres of that cruell and bloudy band, conjuring againſt the Kirk of God: And finally, wee deteſt all his vaine Allegories, Rites, Signes, and Traditions, brough

in the Kirk, without, or against the Word of God, and Doctrine of this true reformed Kirk; to the which wee joyne our selves willingly, in Doctrine, Faith, Religion, Discipline, and use of the Holy Sacraments, as lively members of the same, in Christ our Head: promising, and swearing by the *Great Name of the Lord our* GOD, that we shall continue in the obedience of the Doctrine and discipline of this Kirk, and shall defend the same according to our Vocation and Power, all the dayes of our lives, under the paines contained in the Law, and danger both by Body and Soule, in the day of Gods fearefull judgements: and seeing that many are stirred up by Sathan, and that Roman Antichrist, to promise, sweare, Subscribe, and for a time use the Holy Sacraments in the Kirk deceitfully, against their owne consciences, minding thereby first under the externall cloake of Religion, to corrupt and subuert secretly Gods true Religion within the *Kirk*, and afterward, when time may serve, to come open enemies and persecuters of the same, under vaine hope of the Popes dispensation, devised against the *Word of God*, to his greater confusion, and their double condemnation in the day of the Lord JESUS.

VVee, therefore willing to take away all suspition of Hypocrisie, and of such double dealing with God and his Kirk, Protest, and call *the Searcher of all hearts* for witnesse, that Our mindes and hearts, doe fully agree with this our *Confession*, *Promise*, *Oath*, and *Subscription*, so that wee are not moved for any worldly respect, but are perswaded only in our Consciences, through the knowledge and love of Gods true Religion, Printed in Our hearts, by the Holy spirit, as VVee shall answer to him in the day, when the secrets of all hearts shall be disclosed. And because we perceive, that the quietnes and stability of our Religion and *Kirk* doth depend upon the safety and good behaviour of the Kings Majesty, as upon a comfortable instrument of Gods mercy, graunted to this Country, for the maintaining of his Kirk, and ministration

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of Iustice amongst us. We protest & promise with our hearts under the same Oath, Hand-writ, and paines, that wee shall defend his Person and Authority, with our goods bodies, and lives, in the defence of Christ his Evangell, liberties of our Countrie, ministration of Iustice, and punishment of iniquitie, against all enemies within this Realme, or without, as wee desire our God to be a strong and mercifull Defender to us in the day of our death, and comming of our Lord *Iesus Christ*: To whom with the *Father* and the *Holy Spirit*, be all Honour and Glory Eternally.

LIKE as many acts of Parliament not only in generall do abrogate annull, and rescind all Lawes, Statutes, acts, Constitutions, Canons, civill or municipall, with all other Ordinances and practique penalties whatsoever, made in preiudice of the true Religion and professors thereof: Or, of the true Kirk discipline iurisdiction, and freedome thereof: Or, in favours of Idolatry and superstition: Or, of the Papisticall *Kirk*: As, *act.* 3. *Act.* 31. *Parl.* 1. *Act.* 23. *Parl.* 11. *Act.* 114. *Parl.* 12. of *King James the sixt*, That Papistry and Superstition may bee utterly suppressed, according to the intention of the acts of Parliament reported in the 5. *Act. Parl.* 20. *K. Iames* 6. And to that end they ordaine Papists & Priests to be punished by manifolde Civill and Ecclesiasticall paines as adversaries to Gods true Religion Preached, & by Law established within this Realme, *Act.* 24. *Parl.* 11. *K. Iames* 6. as common enemies to all Christian Covernement, *Act.* 18. *Parl.* 16. *K. Iames* as rebels and gainestanders of our Soveraigne Lords Authority, *Act.* 47. *Parl.* 3. *K. Iames* 6. and as Idolaters, *Act.* 104. *Parl.* 7. *K. Iames* 6. but also in particular (by and attour and confession of Faith) doe abolish and condemne the Popes authority and iurisdiction out of this Land, and ordaines the maintainers thereof to be punished, *Act.* 2. *Parl.* 1. *Act.* 11. *Parl.* 3. *Act.* 106. *Parl.* 12. *Act.* 114. *Parl.* 12. *K. Iames* 6 doe condemne the Popes erroneous doctrine, or any other erroneous doctrine, repugnant to any of the Articles of the true and Christian Religion publicky preached, & by law established in this Realme: And ordaines the spreaders and makers of bookes or libellers, or Letters, or Writs of that nature to bee punished, *Act.* 46. *Parl.* 3. *Act.* 106. *Parl.* 7. *Act.* 24. *Parl.* 11. *King Iames* 6. doe condemne all

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Baptisme conforme to the Popes Kirke and the Idolatry of the Masse, and ordaines all sayers, will-full hearers, and concealers of the Masse, the maintainers and receivers of the Priests, Iesuites, trafiquing Papists, to be punished without any exception or restriction *Act. 5. Parl. 1. Act. 120. Parl. 12: Act. 164: Parl. 13. Act. 193. Parl. 14. Act. 1. Parl. 19 Act. 5. Parl. 20. King Iames 6.* doe condemne all erroneous Bookes and writts containing erroneous doctrine against the Religion Presently professed, or conteining superstitious Rites and Ceremonies Papisticall, where by the people are greatly abused and ordaines the homebringers of them to be punished, *Act. 25. Parl. 11. K. Iames 6.* doe condemne the monuments and dregs of bygane Idolatry as giving to Crosses, observing the Feastivall dales of Saints, and such other superstitious and Papisticall Rites, to the dishonour of God, contempt of true Religion and fostering of great errour amoung the people, and ordaines the users of them to be punished for the Second fault as Idolaters, *Act. 104. Parl. 7. K. Iames 6.*

Like as many Acts of Parlament are conceived for maintenance of Gods true and Christian Religion, and the purity thereof in Doctrine and Sacraments of the true Church of God, the liberty & freedome thereof, in her Nationall, Sinodall Assemblies Presbyteries Sessions, Politie, Discipline and Iurisdiction thereot, as that puritie of Religion and liberty of the Church was used, professed, exercised, Preached and confessed according to the reformation of Religion in this Realme. As for instance, the 99. *Act Parl. 7. Act. 23. Parl. 11. Act 124. Parl 12. Act. 160. Parl. 13. of K. Iames 6.* Ratified *by the 4. Act of K. Charles.* See that the 6. *Act Parl. 1. and 68 Act. Parl. 6. of King Iames 6.* in the yeare of God 1579. declares the Ministers of the blessed Evangell, whome God of his Mercie had raised up, or hereafter should raise, agreeing with them that than lived in Doctrine and administration of the Sacraments, and the people that professed Christ, as he was than offered in the Euangell and doth communicate with the holy Sacraments (as in the Reformed Kirkes of this Realme they were presentlie administred). according to the Confession of Faith, to be the true and holy Kirk of Christ Jesus within this Realme. and decernes and declares all and sundrie, who either gainesaies the word of the Evangell. receive

ceived and approved as the heads of the Confeſſion of faith, profeſſed in Parliament, in the yeare of God 1560, ſpecified in the firſt Parliament of *K. Iames 6.* and ratified in this preſent Parliament, more particularlie doe ſpecifie, or that refuſes the adminiſtration of the Holy Sacraments, as they were then miniſtrated to be to members of the ſaid Kirk within this Realme and true Religion, preſently profeſſed, ſo long as they keep themſelves ſo devided from the ſocietie of Chriſts body: And the ſubſequent, *Act. 96. Parl. 6. of K. Iames 6.* declares. That there is no other face of Kirk, nor other face of Religion, then was preſently at that time, by the favour of God, eſtabliſhed within this Realme, which therefore is ever ſtyled Gods true Religion, Chriſts true Religion, the true & Chriſtian Religion, and a perfect Religion. Which, by manifold acts of Parliament, all within this Realme, are bound to profeſſe to ſubſcribe the articles thereof the Confeſſion of faith, to recant all doctrine & erours, repugnant to any of the ſaid Articles, *Act. 4. and 9, Parl. 1, Act. 45, 46, 47. Parl. 3, Act. 71. Parl. 6, Act. 106, Parl. 7, Act 24 P. 11, Act 123; Parl. 12, Act. 194. & 197. Parl. 13, of K. Iames 6.* And all Magiſtrates, Shirefs, &c. On the one part are ordained to ſearch, apprehend and puniſh all contrivers, for inſtance, *Act. 5, Parl. 1, Act. 104, Parl. 7, Act. 25, Parl. 11, K. Iames 6.* And that notwithſtanding of the Kings Majeſties Licenſes on the contrarie, wich are diſcharged & declared to be of no force, in ſo farre as they tend in any wayes, to the prejudice and hinder of the execution of the Acts of Parliament againſt Papiſt and adverſaries of true Religion, *Act. 106, Parl. 7, K. Iames 6.* On the other part in the 47. *Act. P. 3, K. Iames 6.* It is declared and ordained, ſeeing the cauſe of Gods true Religion, and his highnes Authority are ſo joyned, as the hart of the one common to both; and that none ſhall be reputed as loyall and faithfull ſubjects to our Soveraigne Lord, or his Authority, but be puniſhable as rebellors & gaineſtanders of the ſame, who ſhall not give their Confeſſion, and make their profeſſion of the ſaid true Religion, & that they who after defection ſhall give the Confeſſion of their Faith of new, they ſhall promiſe to continue therein in time comming, to maintaine our Souveraigne Lords Authority, and at the uttermoſt of their power to fortifie, aſſiſt, & maintaine the true Preachers & Profeſſours of Chriſts Religion, againſt whatſoever enemies & gaineſtanders of the ſame: and namelie, againſt all ſuch of whatſoever nation, eſtate, or degree they be of: that have joyned. and bound themſelves, or have aſſiſted, or aſſiſts to ſet forward, and execute the cruell decrees of *Trent*, contrary to the Preachers and true Profeſſours of the Word of God, which is repeated word by word in the Articles of Pacification at *Perth* the 23, of Februar. 1572. Approved by Parliament the laſt of April 1573 Ratified in Parliament 1578, & related, *Act. 123, Parl. 12. of K. Iames 6.* with this addition, that they are bound to reſiſt all treaſonable uproares & hoſtilities raiſed againſt the true Religion, the Kings Majeſtie, & the true Profeſſours,

Like as all liedges are bound to maintaine the K. Majesties Royall Person and Authority, the Au hority of Parliaments, without the which neither any lawes or lawfull judicatories can be establi shed; *Act.* 130; *Act*, 131; *Parl.* 8; *K. Iames* 6.; and the subjects liberties, who ought onely to live and be governed by the Kings lawes, the common lawes of this Realme allanerly; *Act* 48; *Parl.* 2; *K. Iames the first*; *Act.* 79. *Parl.* 6. *K. Iames the* 4. *Repeated in the Act.* 131; *Parl.* 8; *K. Iames* 6. Which if they be innovated or prejudged, the commission anent the union of the two Kingdomes of Scotland & England, which is the sole *Act. of the* 17. *Parl. of* K. *Iames* 6. declares, such confusion would ensue as this Realme could be no more a free Monarchie because by the fundamentall lawes, ancient priviledges, offices and liberties of this Kingdome, not onely the Princely Authorities of his Majesties Royall di cent hath been these many ages maintained, but also the peoples securitie of their Lands livings, rights, offices, liberties & dignities preserved, and therefore for the preservation of the said true Religion, Lawes & Liberties of this Kingdome, it is statute by the 8 *Act. Parl.* 1; *repeated in the* 99. *Act*; *Parl.* 7. *ratified in the* 23. *Act. Parl.* 11. & 114. *Act. of K. James* 6. & 4. *Act. of* K. *Charles*. That all Kings & Princes at their Coronation & reception of their Princelie Authoritie shall make their faithfull promise by their solemne oath in the presence of the Eternall God; that, enduring the whole time of their lives, they shall serve the same Eternall God, to the uttermost of thei power, according as he hath required in his most holy Word, contained in the old & new Testaments. And according to the same word, shall maintain the true Religion of Christ Jesus, the preaching of his holy Word, the due & right ministratiõ of the Sacraments now receaved & preached within this Realme (according to the Confession of Faith immediatelie proceeding) & shal abolish & gainstand all false Religion contrarie to the same, & shall rule the people, committed to their charge, according to the will & command of God, revealed in his foresaid Word; and according to the lowable lawes & constitutions received in this Realme, no wayes repugnant to the said will of the Eternall God & shall procure to the uttermost of their power to the Kirk of God, & whole Christian people true & perfit peace in all time cõming; & that they shall be carefull to roote out of their empire all Hereticks & enemies to the true Worship of God, who shall be convicted by the true Kirk of God of the foresaid crimes, which was also observed by his Majestie at his Coronation in *Edenburgh* 1623. as may be seene in the Order of the Coronation.

In obedience to the Commandement of GOD, conforme to the practise of the godlie informer times, and according to the laudable example of our Worthy & Religious Progenitors, & of many yet living amongst us, which was warranted also by act of Counsell commanding a generall band to be made & subscribed by his Majesties subjects of all

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ranks, for two causes; One was for the defending of the true Religion as it was then reformed, and is expressed in the Confession of Faith (above writtin) and a former large Confession established by sundrie act of lawfull generall Assemblies and of Parliament, unto which it hath relation sett downe in publick Catechismes, & which hath been for many yeares with ablessing from Heaven, preached and professed in this Kirk and Kingdome, as Gods vndoubted trueth, grounded upon his written Word. The other cause was for maintaining the Kings Majestie his Person and Estate; The true Worship of God, and the Kings authority being so strightly joyned, as that they had the same friends and common enemies, and did stand and fall together. And finally, beeing convinced in our mindes, and confessing with our mouthes, that the present and succeeding generations in this Land, are bound to keep the foresaid nationall Oath and subscription inviolable. Wee Noblemen, Barrons, Gentlemen, Burgesses, Ministers, and Commons under subscribing, considering divers times before, and especially at this time, the danger of the true Reformed Religion, of the Kings honour, and of the publicke peace of the Kingdome; By the manifold innovations and evils, generally conteined, and particularly mentioned in our late supplications, complaints, and protestations. Doe heereby professe, and before God, his Angels, and the world solemnely declare; That, with our whole hearts wee agree and resolve all the dayes of our life constantly to adhere unto, and to defend the foresaid true Religion, and (forbearing the practise of all novatious, already introduced in the matters of the worship of GOD, approbation of the corruptions of the publicke Government of the Kirk or civill places and power of Kirk-men till they be tryed and allowed in free Assemblies, and in Parliaments) to labour by all meanes lawfull to recover the puritie and libertie of the Gospell, as it was establisched and professed before the foresaid novations; And becanse after due examination, wee plainely perceave, and undoubtedly beleeve, that the Innovations and evils, conteined in our Supplications, Complaints and Protestations, have no warrant in the Word of God, are contrarie to the Articles of the foresaid Confessions to the intention and meaning of the blessed Reformers of Religion in this Land, to the above written Acts of Parlements, and doe sensibly tend to the re-stablishing of the Popish Religion and tyrannie, and to the subversion and ruine of the true Reformed Religion and of our Liberties. Lawes and Estates.

Wee also declare; that the foresaid Confessions are to be interpreted and ought to be understood of the foresaid novations and evils, no lesse then if every one of them had been expressed in the foresaid confessions, & that we are obliged to detest & abhorre them amongst other particular heads of Papisterie abjured therein. And therefore from the knowledge and conscience of our durie to God, to our King and Countrie,

without any wordly respects or inducement, so farre as humane infirmitie will suffer, wishing a further measure of the grace of God for this effect. We promise and sweare by the *Great Name of the Lord our GOD*, to continue in the Profession and Obedience in the foresaid Religion: That we shall defend the same, and resist all these contrarie errours & corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands, all the dayes of our life: and in like manner with the same heart, we declare before God and Men, that we have no intention nor desire to attempt any thing that may turne to the dishonour of God, or to the diminution of the Kings Greatnesse & Authoritie: But on the contrarie, we promise & sweare, that we shall, to the uttermost of our power, with our meanes and lives, stand to the defence of our dread Soveraine, the Kings Majestie, his Person, and Authoritie, in the defence and preservation of the foresaid true Religion, Liberties & Lawes of the Kingdome: As also, to the mutuall defence & assistance, every one of us of another in the same cause of maintaining the true Religion, and his Majesteies Authoritie, with our best counsell, our bodies, meanes, and whole power against all sorts of persons whatsoever. So that, whatsoever shal be done to the least of us for that cause, shall be taken as done to us all in generall, and to every one of us in particular.

And that wee shall neither directly nor indirectly suffer our selves to be devided or withdrawen by whatsoever suggestion, combination, allurement, or terrour from this blessed and loyall Conjunction, nor shall cast in, any let or impediment that may staye or hinder any such resolution, as by common consent shall be found to conduce for so good ends. But on the contrarie, shall by all lawfull meanes labour to further and promote the same: and if any such dangerous and divisive motion be made to us by Word or Writ, We, and every one of us, shall either suppresse it, or if need bee shall incontent make the same knowne, that it may be timiously obviated; neither doe we feare the foule aspersions of rebellion, combination, or what else our adversaries from their craft & malice would put upon us, seeing what we doe it is well warranted, & ariseth from an unfained desire to mantaine the true worship of God, the Majestie of our King and the peace of the Kingdome, or the common happinesse of our selves and the posterjtie, And because we cannot looke for a blessing from God upon our proceedings, except with our Profession and Subscription wee joyne such a life and conversation as beseemeth Christians, who have renewed their Covenant with God. Wee, therefore, faithfully promise, for our selves, our followers, and all other under us, both in publike, in our particular families, and personall carriage, to endevour to keep our selves within the bounds of Christian libertie, and to be good examples to others of all Godlinesse, Soberneſſe and Righteousnesse, and of every duetie we owe to God and Man, and

that this our Vnion and Conjunction may be obſerved without violation; wee call the living God, the Searcher of our Hearts, to witnes, who knoweth this to bee our ſincere Deſire, and unfained Reſolution, as we ſhall anſwer to IESVS CHRIST, in the great day, and under the paine of Gods evetlaſting wrath, and of infamie, and of loſſe of all honour and reſpect in this World. Moſt humblie beſeeching the LORD, to ſtrengthen us by his Holy Spirit for this end; and to bleſſe our deſires & proceedings with a happie ſucceſſe that Religion and Righteouſnes may flouriſh in the Land, to the glory of God, the honour of our King, and peace and comfort of us all. In witnes whereof we have ſubſcribed with our hands all the premiſſes, &c.

REASONS

For vvhich the Service-Booke, urged upon SCOTLAND *Ought to be refuſed.*

1. IT conteineth divers points & directions, which would breed a change in ſome Articles of that Doctrine and Diſcipline of the Church of the ſaid Kingdome, which is both warranted in Scripture, & approved by Parlament: & it ſeemeth to be as wel againſt State wiſedome as againſt Religion, to change any thing either in matter or form of the ſayd doctrine & diſcipline, withe ut firſt ſhewing both ſome evill or defect in the things to be changed, and what good & benefit it is that the ſaid *Service-booke* will afford more to the Edification of the Church, or true worſhip of Almightie God, then the people of doctrine & diſcipline, which the ſaid *Service-booke* would breed a change of?

2. In the pretended Communion, it hath all the ſubſtance & eſſentiall parts of the Maſſe, and ſo brings in the moſt abominable Idolatrie that ever was in the World, in worſhipping of a breaden God, & makes way to the Antichriſt of Rome, to bring this Land under his bondage againe, as may be ſeene at large by the particulars of that Communion, wherein ſome things, that were put out of the Service book of *England*, for ſmelling ſo ſtrong of the Maſſe, are reſtored, and many other things, that were in it, are brought in, out of the Maſſe-booke, though they labour to cover the matter. It hath the commemoration of the dead: The Table ſet Altar wayes: The oblation of the Bread & Wine to God before the conſecration: It hath the Popiſh conſecration, that the Lord would ſanctifie by his Word and by his Holy Spirit, thoſe gifts & creatures of Bread & Wine, that they may be unto us the body & blood of

his Sonne, and then repeat the words of inſtitution to God, for that purpoſe. It hath an oblation of it againe, after it is conſecrat, the conſumation by the Prieſt, kneeling before the conſecrate Bread and Wine. It takes away the eating and drinking by faith, mentioned in the Engliſh Liturgie. It hath the patin challice, two Paternoſters in Engliſh, before the Maſſe, and ſeverall other particulars, that would take a long time to rehearſe and confute.

3. Though they would take away the Idolatrous Maſſe out of it, yet it hath a number of Popiſh ſuperſtitious and Idolatrous ceremonies: as, 29 holy dayes, whereof 22 are dedicated to Saints; two of them to the Virgin *Mary*; the one whereof is called: *The Annuntiation of our Lady*; ſo ſhee is made a Lady to Chriſtians, not being on Earth ſhee muſt bee a Lady in Heaven: Is not this to make her a Goddeſſe? It hath 14 Faſting dayes and ſome weekes. It hath alſo the humane Sacraments of Croſſe in Baptiſme, laying on of the Biſhops hand in confirmation: a Ring for the outward ſeall in Mariage: a ſanctified Font, holie water, holineſſe of Churches and Chancels: Private Baptiſme; private Communions; Ceremonies for Buriall of the dead, and purification of women after Childbirth; the Prieſt ſtanding, kneeling, turning to the people and conſequently from them, ſpeaking with a loud voice, and conſequently ſomerimes with a lowe voice. Peoples ſtanding at Goſpels, at *Gloria Patri* & *Creeds*: their anſwering to the Miniſter, and many ſuch-like, in number above 50. beſides many Religious Ornaments that the King or his Succeſſours, ſhall preſcribe, and Ceremonies that Biſhops ſhall determine, or that ſhall be conteined in Bookes of Homilies to bee ſet forth hereafter.

4. And though they would take out of the Booke both the Maſſe & all thoſe ſuperſtitious Ceremonies, yet it hath a number of other materiall errours: as, leaving unread about a 120 Chapters of Gods Word, and putting this reproach upon them, that they are leaſt edifying, and might beſt be ſpared; and reading ſundrie Chapters out of Apocrypha, under the ſtile of Holy Scripture of the old Teſtament. It hath a Letany more like conjuring then like Prayers: It hath ſome places out of which Papiſts may prove, that Sacraments are abſolutely neceſſary to ſalvatiõ, in appointing Baptiſme in private, with ſuch haſte, that if neceſſitie require, he that baptizes needs not ſo much as to ſay the Lords Prayer, & out of which they may prove, that Sacraments give grace by their work wrought in ſaying: *Children baptized, have all things neceſſarie to ſalvation, & be undoubtedly ſaved.* It hath other places out of which they may prove more Sacraments then two which they ſay every Pariſhoner, who is already baptized, ſhall communicate, and ſhall alſo receave the Sacraments, & that Sacraments 2. are generally neceſſarie vnto ſalvatiõ; as if ther were others, either not ſo general or not ſo neceſſary. It hath other places out of which they may prove univerſall grace; ſaying:

God

God the Father made me, & all the World; and God the Sonne redeemed me, & all mankind: One *Collect* pretends to begge from God, that which they dare not presume to name, and a number others of this sort.

5. Though likewise they amend all those errours, & that there were no materiall errour in it all: soe they read nothing at all but Scriptures, yea, and that all their Prayers & Exhortations were nothing but words of Scripture, yet such a Liturgie were not lawfull to be made the onely forme of Gods worship in publike: for, though a formed Litugy may be to serve for Rule to other Churches and monuments to posterity what formes are used, or that it may lead the way, or be a direction to those that are beginning in the ministery, yet it is not by reading of Praiers & Exhortations that the LORD appoints his servants of the ministery to worship him, or edifie his people, but he hath given gifts to them to Exhort, Pray, and Preach, which they ought to stirre up and use, and though they may in their private studies take help of other mens gifts, yet it is not lawfull for a man to tie himselfe, or bee tyed by others, to a prescript forme of words in prayer and exhortation, for these reasons.

First, Such a prescript Forme is against the *Glory of God*, in stinting to him such a dayly measure of service and so hindring the many spirituall Petitions and prayses that otherwise would be, if Gods gifts were used.

Secondly: It is against the *Dignity of Christ* in making his gifts needlesse: for, though hee send downe no gifts at all, they can serve themselves with the Booke, without them.

Thirdly It quenches the *Holy Spirit*, becaus he gets no imployment.

Fourthly, It hinders the *Edification of Gods people*, they may as well stay at home, and bee edified by reading the Booke themselves.

Fiftly, It is against the *Convertion of those that know not God*: will every Rat-ryme of words said over without feeling or blessing, worke upon an anrenewed heart?

Sixtly. It will never serve *to convince an Hereticke*, *to check a prophane person*. or *to waken a secure sovle*: they may long goe on or such a service byte upon them: yea, it ushers people in a presumtious conceit, that they are well enough if they be present & say their part of service.

Sevently, It softers *a lasie ministery*, & makes way for putting downe Preaching; they need take no paines & therefore needs no stipend; yea they may come from the Ailhouse, or a worse place, and step to & read their Service, without either check or preparation.

Eightly, It may all be done by a *Boy of 7 yeares old*; and so every private man that cã read, yea a Turk if he can read, may be such a Minister.

Nintly, It cannot expresse the *severall needs of all people to God*. or deale with them, according to their several estates, that will alter otherwise then any prescript forme can be applyed to.

Tenth-

Tenthly, If any one stinted Liturgie had beene good, or needful, no doubt but CHRIST would have set one downe to us.

6. Though a prescript forme of Liturgie were lawfull, yet there is no warrant for imposing of one; for, might not able Ministers (at least) make a prescript forme to themselves, which would fit them and their people best? But if it were lawfull to impose one, then there is one in this *Countrie* already. Ought not that rather be imposed, then any other, seeing it is already established by Parliament, now of a long time? But now, if a new one ought to be imposed, then it ought to come in by a lawfull manner, by a generall Assemblie, and men chosen to make it that are knowne to have the gift of Prayer themselves, & not the Masse booke, translated into English, urged by *Antichristian Prelates*, upon Gods people, without consent of any Generall Assemblie or Parliament, against the will of all men, and with no small offence & scandall to the minds and consciences of such, as thinke all Liturgie unlawfull, that is either in the Masse way, or inconsistent with the practise and peace of the Reformed Churches of *Scotland* hitherto, and against the hearts of such as know many things in the English Liturgie and Canons, which the practise of, neither had warrant in Gods word, nor can bring any such addition, to the profit, honour, or power of the King, that is able to recompense the losse he may make of his good Subjects affections, by commanding such a change, as the urged Liturgie would bring to the Peace of our Church, and respect due to the Acts of Parliament and long custome, whereby our Church Discipline, Order, and Government hath beene established.

FINIS.

THis *Covenant* beeing made, and order given for subscription to it throughout the Land; the Bb. hereat raged beyond measure. And like *Athaliah* cryed out *Treason Treason*:(a) And becaus they saw it was in vaine for them to use the courses which they had done before; *viz.* of silencing, banishing, imprisoning, fining, &c. (for no man now would be so used by them(b) they beganne to make objections against the Covenant, as thus. (c)

1. They produce an *Act of Parliament* Ann. 1585. which prohibited all *leagues* and bands made by subjects without the Kings consent, under paine as beeing holden and punished as movers of Sedition, and such is this Covenant and subscription.

To this it is answered. 1. Seeing the band and union is for the maintenance of true Religion, the *Kings* Authoritie and Lawes, and for the publick welfaire and peace of the whole Realme, against such as seeke the ruine thereof; It cannot be justly tearmed such a league among subjects, as by the foresaid act is prohibited.

2. Ours is no private band of some particular persons, but a publick one, of the collective bodie of the whole Land; Now, it may not be thought, that they who made the Act, intended to prohibite themselves from entering into Covenant with God, and for God and the *King*.

3. This is no band against Law, but a renuing only of a *Confession of Faith*, which *King Iames* authorized both by proclamation and his practice too.

(a) *The Prelates are like him, who beeing only guilty of fellonie: Yet in the persuit cries out as mainly as he can*, stop the theefe, stop the theefe, *not caring who is apprehended, so himselfe may escape without daunger: So they, howbeit the* Arch-traitors, *to God and the King, notwithstanding are so impudent, as to chardge others with such crimes, as themselves only are guilty of.*

(b) *We doe much dishonour the Gospell to obey any of the* Bb. Articles, Canons, Censures, &c. *the same beeing against Gods Law and Acts of Parliament. But rather stand fast (as the* brave Scots) *in our Christian Libertie,*

But *and say to those* workers of iniquitie, *(as Christ will say one day to them)* depart yee cursed of the Lord, we know you not. (c) *If the Prelates could not helpe themselves more by their* Pursevants Iayles Pillaries, &c. *then they can by disputation: as no man now loves them, so then no bodie would feare them: For as soon may a man perswade them to hang themselves in their* Courts, *as to reason by the Word of God, with any godly man that comes before them. All their abilitie lies in this terrible argument:* Take him away Jaylor.

What *Mariners* a caſe either they can not craue the maiſters ayd, or if they craue it, cannot optaine it, I ſay in ſuch a caſe, what mariners will not indeauour, to preſerve the veſſel from drowning, rather then ſit ſtill, & ſo maiſter & men peeriſh togeather. I leaue the application to the wiſe reader.

b After ſuch a manner are their innovations brought into the Engliſh Church that is, either by *craft* or *violence*, or both. For the *Bb.* know, that they are ſo wel beloved in England, that it is not poſſible that any thing ſhould be don for their meantenance, in a laure & legall way. As Wolves take the advantage of the darke night, for to kill & deuour the Sheepe: ſo theſe Wolves, make uſe of in juſtice & violence for to praey upon

But admitt there were ſome informalitie in it, in regard they craved not his Majeſties conſent before they made the Covenant; Notwithſtanding (*rebus ſic ſtantibus*) conſidering to what extreame miſeries (*a*) many wayes the Bb. had brought them, it was as neceſſarie and lawfull for them to doe what they did, for the good of the Church; as was *Heſters* approaching to *King Aſſuerus*, before he held out his gouldden Scepter, made neceſſarie and lawfull by reaſon of the eminent daunger that they were in, through *Hammons* ſuggeſtion to the *King*.

Another thing objected by the Adverſarie is, that all ſuch as ſubſcribe to this Covenant, oblidge themſelves to practice ſuch things, as by the act of *Perth Aſſembly* was appointed to be uſed.

To this they anſwer. 1. For *Perth Aſſembly*, they ſay as *Ambroſe* ſaid of the *Councill* held at Ariminum, *illud ego concilium exhorreo*. That Convocation was not Lawfulll: For the moderators and other members thereof, were not rightly choſen. Againe, the carriages of all buſineſſes went by craft and guile, (*b*) and not legallie and impartially. Beſides, ſeeing their cheife pretence for the introduction of *genu-cultus* then ordained, was becauſe the memory of ſuperſtition was paſt. It muſt follow that they who forbeare the practice, have as good, or rather a better reaſon for it; Namelie, becauſe the practice of it will revive the memory of ſuperſtition.

Laſtly, it is well knowne, that ſundry of the innovations concluded *at Perth*, have not been by the Prelates themſelves yet practiſed; (*c*) Now, by the ſame reaſon and ground that they omitt ſome of *thoſe innovations*, the ſubſcribers may forbeare the practice both of them and the others alſo; And the rather ſeeing moſt Churches (*d*) in the Kingdome, have not to the Chriſte poore lambes.

c Howſoever the Prelates doe preſſe conformitie: yet it muſt not be thought that they doe it of any conſcience: but they invent certaine *Ceremonies*, Canons, *Articles*, &c. Unto which they thinke no honeſt man will ſubſcribe: & ſo hope, by keeping out all able & faithfull men from the miniſterie, & giving others juſt occaſion to leaue their Churches, they hope (I ſay) in a little time, to bring the whole nation to be *Atheiſts* and *Papiſts*, & then (omnia ſimilia) *birds of a feather*, they will agree well enought.

d As the *Lyon* (in the Greek fable) would needs have the *Aſſe*, and fox to be of his Councill: becauſe he knew they would doe any thing that he ſhould command them, ſo the *Bb.* place abroad in the pariſh Churches of the Land, either *Knaves* or *Fooles*: for they know, that ſuch fellowes like (Foxes & Aſſes) will doe any thing at their commaund: I ſay any thing, ſo that it be for advantage. As that lewd fellow profeſſeth in the poet, *Dorio the Baud*: *non pudet vanitatis: minime, dum adrem*: Had we ſuch zealous miniſters as the Scots are, all the knaeverie & policie that Laud hath; would not helpe him to bring his trath & dung in to the Church.

this day acknowledged, the things there concluded, for the constitutions of a lawfull assembly.

It is further objected, that *Perth Assembly* was ratified by an *Act of Parliament Ann.* 1621. and therefore the *Subscribers* obleidge themselves to forbeare to practice that which by Parliament they are commaunded to practice.

To answer it, 1. *Parliamentarie Ratifications*, can no way alter *Church Canons*, concerning the worship of God; For it beeing but a Counsell, the *Parliament* cannot turne it into a precept; No more then it can change precepts into Counsels. For that were rather to make Lawes and Canons in matters of Religion then to confirme them.

2. There are no commanding words in the ratification, which can simplie bind, the greater and better sort of subjects, to a literall obedience of the Articles made in that assembly: the reason is, because there was a supplication given to the members of that Parliament, before they sate, that they would be pleased to heare such grounds and reasons, as should be exhibited to them against the ratification of Perth Assembly. Moreover when the *Supplicators* were suppresd, they made their protestation in due time and place according to order of law. Besides his Majesty Commissioners in that Parliament solemnly promised, never to presse (*a*) the execution of the act, no penalty should bee exacted, and that there should not be any further of conformity to the English Ceremonies: in short the a foretaid *Subscribers* have protested against iurisdiction of Prelates, and inparticular against their high Commission, (*b*) and all other their Courts, Canons, Articles, and proceedings.

No doubt but these, and other such like objections, were suggested to his Majestie, & seing he heard not the answers (c)

 it is

a They have had more favour shewed them, then we have had: for *Ceremonies* here are so urged, as that the Omission of them; is more severelie punished, then the breach of any law of God: yea the truth is, so men will be, *Ceremonious ie superstitious*, It is all the religion the Bb. care for: and it is as much religiō as they have themselves.

b The City of *Alexandria* in *Ægypt* nourished the great bird *Ibis* to devour garbage & offall of it. And to cleanse the streets; but he left of his own filthines and beastlines more noysome behind him: the high *Commission Court* is allowed under a pretence to cleanse the Land of the *Offals* of sinne. but the truth is, this it doth not: but rather like that bird voyds so much dung & filthines as the whole Kingdome is annoyed therewith our state therfore shall doe wel to pull downe this *house* of *Baal*, & (as Iosiah did the *house of the Sodomites*) turne it to a *Iakes* or draught-house, and so it shall keepe stil its nature and kind.

c Princes should be like the sunne, which casteth her shining beames upon all a like. If his Majestie wilbe pleased to receive our charges & proofes against the *Bb.* in as faire and favourable a way: as he doth their charges without proffe against us, we doubt not but to make it cleare, yea and his Majestie shall confesd it, that they are neither fitt for Church or Common wealth.

d It hath been the overthrow of manie brave princes, to take things upon the trust of the reporter: for by this meanes dissentions have fallen out between them, and their best subjects, & here upon, treacherous men (as the Prelats are) have taken their time & advantage to hurt both parties.

(a) *What Prelates are, the Spirit of God sheweth in* Rev. 16. 13. viz. the unclean Spirits which goe unto the *Kings* of the Earth, together them to battle against the Saints. *Now, as* Ahad *beeing encouraged by his false Prophets, to goe against* Ramath Gilead, *was undone by it: So many in making the Bb. counsell to warre against the Gospell, have been undone by the meanes, in their State honour, posteritie.*

(b) *The same remedy we crave here in England; the which being granted, we feare not, that*

it is possible he might be offended with his best subjects: speacially considering, that his Majesty hath things presented to him, in such shapes and lineaments as the Prelates conceive to to bee most for their owne ends and advantages. notwithstanding such was his Maistes wisdome and loue to his ancient Subjects, as that he refused to attempt the actions which some perswaded him unto: (a) But sent the *Marr*: of *Ham*: downe into Scotland, to heare what they could say for themselves: & how they could justifie the band they had made and So to certifie his Majestie how all things stood: And no doubt but his Maiestie did this the rather as conceaving in his royall breast, that it was not possible, that so many of his best subjects and men of the greatest integrity and prudence, would have agreed together in an action of such a nature without Some considerable reason and cause.

The *Marques* being come into *Eden*: much speech passed between him and the commissioners for the Land: they craved the indiction of a free Assembly and Parliament, as the only remeady of their miseries: hee required a rendring up of the whole copies of the *Subscribed Covenant* telling them that this would bee ameanes to remove all feares of the *Kings* wrath against the subscribers, and If they refused to doe soe, the King: (it might by) would not grant them an assemblie or parliament, for establishing religion, and setling the Peace of *Kirk* and Kingdome.

But

but Church and Common-wealth, shall be both the better for it. What Children seeing Serpents creeping in their Fathers and Mothers bosome, will not kill them to preserve their Parents: Those Bb. as so many venemous snakes, lie in the bosome (as it were) of our Abimelech Father *King and of the Church; Now, the Parliament-men as good Children will kill those Serpents, that so both Father and Mother may live and prosper.*

But they answered that thus they could not doe, for if they should they should not bee free of the great guiltines of periurie before God: (a) Againe in this they should destroy what they had before built & confesse themselves to be trespassers, before they saw it. besides they should shew great unthankefulnes vnto God, for a worke which by his good spirit they were moved to doe. Moreover the demaund was more then the Commissioners could doe, in regard many thousands in the Land besides themselves had subscribed: To be short, they said, and that truely, if they should grant this, all the World would wonder at their inconstancy, and their enemies would mock at them, and traduce them, as periured Covenant-breakers, and Troublers of the peace of the *Kirk* and Kingdome. And whereas there were many promises made of great matters that the *King* would doe for them: if they would render up the Copies to him. Their answere was: that this was not the first time, (b) that fair promises had beene made them: for not vrging of of Articles already concluded, and for not trouble them with any further innovation the which beeing credited, did ensnare manie and drew them on to doe that, which otherwise they would not have don: all which promises have beene broken and denyed, when the performance was craved, and why may they not expect the like in this case, especially where the thing wilbee found more hard and difficult.

a Note the wickednes of our Bb: it is their order, to have infants in baptisme, to vow and promise by their *sureties* to *fight against the devil & al his vvorkes*: yet afterwards, they doe what they can, to make them periured & foresworne in requiring them, to fight for the Devil & his workes: that is, for them and the Pope.

b It is the property of the fox to come towards the sheep upon his bellie, & to shew himselfe a farre off, as if he meant no harme; but being gotten with in them and where he would be: then like a fox he kils & spares not so the *Prelates*, till they become where they desire to be, they are very freindly & full of faire promises, but having gotten what they seeke for, then like foxes as they are they spoile ane devour the Lords sheep.

There beeing much time spent, and no conclusion made of any thing, at the last there comes downe a *Proclamation* from the King. The which was published at the *Mercate Crosse* of *Edinburg* the 4 of *July* 1638. the effect whereof was this. That his Majestie was *not ignorant of their great disorders (a) there, occasioned as is pretended, upon the introduction of the Service-booke; Booke of Canons, &c. thereby fearing innovation of Religion and Lawes.* At this his Majestie professeth, *to greeve to see them runne headlong into ruine.* Yet out of his innative indulgence to his people, he desires to *reclayme them from their faults in a faire way: Rather then let them perish in the same. And for further clearing of scruples he promiseth not hereafter to presse the practice of the said* Service-booke & Canons, *but in a faire and legall way, (b) &c.* And *for the High Commission* he will rectifie it (c) with the helpe and advise of the privy Counsell, &c. And for generall Assemblies and Parliament it shalbe indicted and called with his conveniency.

In conclusion, he requires and hartely wisheth all is good Subjects not to suffer themselves to be seduced and misled under Religion into disobedience, and draw on infinitely to his greefe their owne ruine. Which he hath and still shall strive to save them from so long as he sees not Royall authority shaken off.

The *Kings* Proclamation beeing published, the *Noblemen, Barrons, Gentlemen, Burrowes, Ministers*, and *Commons* made a Protestation against it to this effect: 1. That they will constantly adhere according to their vocation and power to their Reformation at first. Notwithstanding of any innovations introduced either of old or late.

2. That

a If there be disorders among them, the greatest fault lies on the *Prelates* who have been (the cheife Authors and causers of it. And therefore his Majestie shall doe verie well, to se them severelie punished, who have by their attempts to bring poopperie into that Church occasioned much trouble in that Kingdome. we use to blame such as set the house on fyer, & not the good people which seeke to quench it: so &c.

b That which is against the cõmaundement of God cannot lawfullie be vrged in any way what soever: now there is nothing more sure, then that the *service booke & booke of can:* are *accursed thinges*, and therefore ought not to be vrged or received by any. He that drinkes poyson out of a goulden cup, kils himselfe assoon as if he tooke it our of an Iron or Wodden Vessell: So Superstition brought into the Church in a plausible and peaceable way, is as deadly a poyson vnto the receivers of it, as if they were compelled and forced to take it.

c It is as possible to wash the *Black-moore white.* As by any rectifications, to make the high commission a lawfull court. If his Majestie, doe take the advise of his Councill about it, I am sure (if they be not Bb: or Athests or Papists) they wil Counsell him to pull it all down, for there is not one stone in that bnilding which God allowes.

2. That they will adhere to their ſupplications given in at Aſſemblies and Parliaments, againſt the *Service-booke, Booke of Canons the High Commiſſion, &c.* 3. That they will adhere, with their hearts (*a*) to their Oath and ſubſcription of the *Confeſſion of Faith.* 4. That this Proclamation or Act of Councill or any other Act or Proclamation, &c. ſhall no wayes be prejudiciall (*b*) to *the Confeſſion of Faith*, Lawes and Liberties of their Kingdome, nor to their ſupplications Lawfull meetings, &c. 5. Seeing their Supplications, for Reformation, are delayed and in effect refuſed, whatſoever trouble or inconvenience fall out in the Land in the meane time, for want of thoſe ordinary remedies, not to be imputed to them.

In ſhort, they proteſt that it ſhalbe Lawfulll for them, to defend and maintaine that Religion, Lawes, and Liberties of their Kingdome, the *Kings* authority in defence thereof, and every one of them one another in that cauſe, of meantaining the Religion and the Kings fore-ſaid authority, according to their power, vocation, and Covenant, with bodies, lives, meanes, &c. againſt all perſuits whatſoever, or againſt all externall or internall invaſions, menaced in this Proclamation. 6. They proteſt, that their former Supplications, meeting, and mutual defences, are to be commended as real duties of faithfull ſubjects, (*c*) and not to be ſtiled *great diſorders, miſdeameanours, blinde diſobediense, unaer pretext of Religion and running headlong into ruine, &c.*

In

(*a*) As I rejoyce to ſee ſuch conſtancy in the Scotſmen, ſo it greeves me to the heart, to think what reeds ſhaken with the wind our people generally are. As *Ioab* after he had fought many battles bravely & ſtoutly; yet died himſelfe at laſt in ſhame & diſgrace; Even ſo many Preachers & Profeſſors, having a while refuſed conformitie to the Beaſt, have afterwards baſely yeelded to the Bb. and ſo gone to their graves, with ſhame & diſhonour

(*b*) If it be held a baſe thing among men nor to keepe a mans Wotd & Promiſe, it is much worſe to breake Covenant with the Lord; yet ſo doe all thoſe, who promiſe to feare God, and doe his worke in his owne way, and yet doe the commaundements of the Prelates.

(*c*) Que. Whether England hath not as much Previledge, to reject the *Service-book & Canons, High Commiſſion*, and all other ſuch like Idolitries, and to eſtabliſh & maintaine the true worſhip of God, as hath Scotland.

In conclusion they exspect that his Majesty will presently indict these ordinary remedies of a free Assemblie and Parliament to their iust supplications, which may be exspected from so iust and gracious a King. (a)

This don *Iohn* Earle of Caffles *&c*, in the name of the Noblemen, Master *Alexander Gipson* younger of *Durie*, in name of the Barrones, Master *Iohn Ker* Minister at *Salt. Prestoun*, in name of the Ministers, and Master *Archbald Iohnston*, Reader hereof, in name of all who adheres to the Confession of Faith, & Covenant lately renewed within this *Kingdome*, Tooke Instruments in the Hands of three Notars present, at the said mercat crosse in *Edenburgh*; beeing invironed with Numbers of the aforesaid Noblemen, Barons, Gentlemen, *Borrows*, Ministers and Commons, Before many Hundred witnēsses; & craved the extract thereof: And in token of their dutifull respect to his Majesty; confidence of the equity of their cause and innocencie of their carriage, and hope of his Majesties gratious acceptance, They offred in humility, with submisse reverence, a Copy thereof to the Herauld.

These things being ended the *Marquesse* leaves *Eden*; and goes back to London, now what followed touching those afaires you shall know in the next part

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Rev. 18. 9.

Reward her even as shee rewardeth you: and double vnto her double according to her workes: in the cup which shee hath filled, fill to her double:

FINIS.

(a) *When the men of Israel were offended with their* Brethren, *for that they had brought the K. his Houshold over* & Iordan, Iudah *answered*; the *K.* is neere of Kin to us. Wherefore then be yee angry for this matter? *This may serve as a reason, why the* Scots *are first in bringing the King home from his enemies the Bb.* the *K.* is neere of kin to them. *Now, for the State of England, if they have any zeale of God, and love to the King, they will further this good worke of Iudah so happily begunne for the Kings safety and honour.*